

# THE MISSIONARY HELPER

*Faith and Works Win* —

VOL. XXIV.

NOVEMBER, 1901.

NO. II.

## CONTENTS.

	PAGE		PAGE
<b>EDITORIAL:—</b>		December.—Christian Missions in the	
Working Notes . . . . .	322	Nineteenth Century . . . . .	338
From Maine to Michigan . . . . .	327	Opportunities of the Twentieth Century . . . . .	339
<b>IN GENERAL:—</b>		<b>THE HELPER BRANCH OF THE INTERNATIONAL SUNSHINE SOCIETY . . . . .</b>	
Waiting ( <i>poetry</i> ). <i>V. G. Ramsey</i> . . . . .	323		341
Grow in Grace . . . . .	323	<b>PRACTICAL CHRISTIAN LIVING:—</b>	
M. Augusta Wade Bachelder: Our Western Helper and Friend.		The Still Hour . . . . .	342
<i>Rev. Elizabeth Moody</i> . . . . .	324	The Physical Trinity . . . . .	343
		Giving and Getting . . . . .	345
<b>FROM THE FIELD:—</b>		<b>WORDS FROM HOME WORKERS:—</b>	
Coming Events Cast Their Shadows.		Maine, Vermont, Illinois . . . . .	346
<i>Mary R. Phillips</i> . . . . .	331	Indiana, Minnesota . . . . .	347
From Harper's Ferry to Hillsdale.		<b>OUR JUNIORS:—</b>	
<i>Mary W. Bacheler</i> . . . . .	333	Her Best . . . . .	348
Treasurer's Notes. <i>L. A. DeMeritte</i> . . . . .	335	Roll of Honor . . . . .	350
Publisher's Notes. <i>Mrs. Ella H. Andrews</i> . . . . .	337	Pigs in Clover . . . . .	351
<b>HELPS FOR MONTHLY MEETINGS:—</b>		<b>CONTRIBUTIONS . . . . .</b>	
Topics for 1901 . . . . .	338	Form of Bequest . . . . .	352

Published by the  
Free Baptist Woman's Missionary Society  
BOSTON

# The Missionary Helper.

## TERMS: Fifty Cents per year, IN ADVANCE.

**DISCONTINUANCES.**—We find that a large majority of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

**PRESENTATION COPIES.**—Many persons subscribe for friends, intending that the paper shall stop at the end of the year. If instructions are given to this effect, they will receive attention at the proper time.

**THE DATE ON WHICH YOUR SUBSCRIPTION EXPIRES** is printed on each issue opposite your name. Please remit for renewal two weeks before this date. Please give your *exact* address in every letter. When requesting a change, give both the *old* and *new* address. Do not omit the *Mrs.* or *Miss*.

**OLD OR NEW.**—Kindly state when sending in subscriptions whether the name is now on our list, or whether it is a new name to be entered.

Send communications relating to the editorial department to

**MRS. NELLIE WADE WHITCOMB, Editor, Ocean Park, Me.**

Send subscriptions and all matters pertaining to business to

**MRS. ELLA H. ANDREWS, Publishing Agent,**

*122 Vinton Street, Providence, R. I.*

[Entered at the Post-Office at Boston as second-class matter.]

## EDITORIAL CONTRIBUTORS.

MRS. R. D. LORD.	MRS. EMELINE BURLINGAME CHENEY.	ADELAIDE CILLEY WALDRON.
MRS. FLORA M. KENDALL.		ANNIE LIBBY HAWES.
IDA LORD REMICK.	MRS. MARY R. PHILLIPS, India.	MRS. M. A. W. BACHELDER.
MRS. LOU. M. P. DURGIN.		MISS ELLA L. DARLING.

## PUBLICATION COMMITTEE.

MRS. S. A. PORTER.	MRS. ELLA E. STANTON.	MISS CLARA M. LAW.
MRS. A. W. JEFFERSON.	REV. ELIZABETH MOODY.	MRS. B. A. SHERWOOD.
		MISS LENA S. FENNER.

## Post-Office Addresses of Missionaries.

*†MARY W. BACHELER, M.D. . . .		MRS. H. C. PHILLIPS . . . . .	
T. W. BURKHOLDER, M.D. . . .		†MISS HATTIE P. PHILLIPS . . . .	
*MRS. BURKHOLDER . . . . .		†MISS J. J. SCOTT . . . . .	
†MISS E. M. BUTTS . . . . .		REV. GEORGE H. HAMLEN . . . .	Balasore
†MISS L. C. COOMBS . . . . .		MRS. HAMLEN . . . . .	
*REV. E. C. B. HALLAM . . . . .	Midnapore	MISS LIZZIE E. GAUNCE . . . .	
*MRS. HALLAM . . . . .		REV. E. H. LOUGHER . . . . .	
REV. H. E. WYMAN . . . . .		MRS. E. H. LOUGHER . . . . .	
MRS. WYMAN . . . . .		†SHIRLEY H. SMITH, M. D. . . .	
REV. H. R. MURPHY . . . . .		GEORGE AGER . . . . .	Muhammad-nagar
MRS. MURPHY . . . . .		MRS. AGER . . . . .	
†MISS EMILIE E. BARNES . . . .	Bhudruck	NELLIE M. PHILLIPS, M.D. . . .	
DR. A. L. KENNAN . . . . .	Lalgah,	MRS. MARY R. PHILLIPS . . . .	
MRS. A. L. KENNAN . . . . .	Midnapore District.	REV. M. J. COLDREN . . . . .	Chandbali
		*MRS. COLDREN . . . . .	

\* Now in this country.  
† Supported by Woman's Missionary Society.







# The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

VOL. XXIV.

NOVEMBER, 1901.

No. 11

Wielding the sword of the Spirit, the missionaries have conquered ignorance and prejudice. They have been among the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease and danger and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labor no sacrifice. "Away with the word in such a view and with such a thought," said David Livingstone; "it is emphatically no sacrifice; say rather, it is a privilege."

They furnish examples of forbearance, fortitude, and unyielding purpose, and of spirit which triumphs not by the force of might, but by the persuasive majesty of right. They are placing in the hands of their brothers less fortunate than themselves the keys which unlock the treasures of knowledge and open the mind to noble aspirations for better conditions.—President McKinley.

**Working Notes.**—Our time of national Thanksgiving follows swiftly upon our time of national mourning. "How close together are the fountains of grief and gladness! How often the flood of tears mingles with the stream of rejoicing! The festival which is all brightness to the young, brings to the old memories of loss and sadness. Christmas and Thanksgiving Day, with all their merriment and laughter, awaken echoes in the house, in the heart, which whisper 'Nevermore'; and yet, the same writer adds: "Joy is essential to true religion. A gloomy religion is far from God. A sad Gospel is a contradiction in terms, like a black sun. 'Behold,' said the angel, 'I bring you good tidings of great joy, which shall be to all people.'" . . . This is the month of the MISSIONARY HELPER Rally. May it be observed in such a manner, and so universally, by our auxiliaries that there may be cause for rejoicing and thanksgiving in the coming year. We find so many loyal friends of our little magazine, wherever we go, that it seems as if it should be well cared for and royally supported. . . . That is a good suggestion in "Publisher's Notes" this month. Particular attention is also called to the announcement on the fourth page of cover. . . . All who are planning to enjoy the course of mission study as outlined by the interdenominational committee, will be glad to know that the text-book prepared by Miss Louise Manning Hodgkins, M. A., formerly professor of English literature at Wellesley College, is now ready. It is entitled "Via Christi, a Study of Missions," and can be obtained of the publishing agent of the MISSIONARY HELPER, 122 Vinton St., Providence, R. I. Cloth, 50 cents; paper, 30 cents. For the general heads of chapters see July HELPER, page 216. . . . Grateful acknowledgment is due the *Old Orchard Mirror* for the cut of "The Hermitage" in our October number. . . . Several important reports were received too late to appear in "Words from Home Workers" this month, hence they must be held until January. . . . May blessings attend that missionary reading circle in Terre Haute, and may it grow up to be an auxiliary! . . . Dr. Mary Bacheler is still going from place to place in Michigan, giving her interesting descriptions of the life with which she is so familiar in India, illustrated with costumes and curios. . . . Two delightful receptions were given last month in Hillsdale, to the retiring president and Mrs. Mosher. One by the church and citizens, where a silver loving cup and remembrance book were presented to them; the other by the faculty and students of the college, who gave, with felicitous remarks, a gold-headed cane to Mr. Mosher and a clock to Mrs. Mosher. . . . Many of our readers, who have heard Miss Helen M. Cole's lectures on the Bible as literature, will be especially interested in an article in the October *Delineator*, "The Bible in Women's Clubs," which gives a sketch of her work, accompanied by an excellent portrait.

## WAITING.

BY V. G. RAMSEY.

In the shadows of the twilight, in the holy hush and calm,  
While the sable curtain falling wraps me in its solemn charm,  
While the golden tints are fading slowly on the western wall,  
I, with eyes aweary watching, wait the Master's call.

At the dawn I heard his footsteps as he walked with weary tread,  
Where the multitudes were dying, where the children cried for bread,  
Then he called me, saying sadly, "Oh, the cruel want and sin!  
Lo, my vineyard, grown with thistles! wilt thou enter in?"

"Lord," I cried, "I am unworthy in thy work to have a part!  
Hands like mine, so weak and sinful, can they learn the heavenly art?"  
"Child," he said, "'tis thine to follow, yielding gladly heart and will;  
Whereso'er my footsteps lead thee, follow, follow still.

"Be it through the burning deserts, o'er the mountains cold and bare,  
Be it through the pleasant valleys where the flowers are sweet and fair,  
Let thy step be firm and fearless, pause for neither joy nor pain,  
Earth is fleet, but heaven is endless; thou must toil wouldst thou attain."

Day is past—his hand hath led me, oh, so gently all the way!  
Guiding my uncertain footsteps, holding me when I would stray.  
All unworthy, all dependent, through his loving, wondrous grace,  
Now I trust that he will give me in the Father's house a place.

I can hear his coming footsteps! He is swiftly drawing near!  
Not in poverty and sorrow, as when erst he wandered here.  
Now his head is crowned with glory—Prince of Peace, and Lord of all!  
O my soul, be swift to hail him, glad to hear his call!

## GROW IN GRACE.

I CANNOT but believe that the reason for the standard of Christian life being so low is that we are living on stale manna. You know what I mean by that. So many people are living on their past experience—thinking of the grand times they had twenty years ago, perhaps when they were converted. It is a sure sign that we are out of communion with God if we are talking more of the joy and peace and power we had in the past than of what we have to-day. We are told to "grow in grace"; but a great many are growing the wrong way. The Israelites used to gather the manna fresh every day; they were not allowed to store it up. There is a lesson here for us. If we would be strong and vigorous, we must go to God daily.—*D. L. Moody.*

SERIOUSNESS is the greatest wisdom, temperance the best physic, and good conscience the best estate. All things else forsake me besides my God, my duty, and my prayers.—*John Mason of England.*

### M. AUGUSTA WADE BACHELDER: OUR WESTERN HELPER AND FRIEND.

BY REV. ELIZABETH MOODY.

"Give her of the fruit of her hands and let her own works praise her in the gates."



THE Master saw our need and sent her to us. It was the vacancy in the Latin professorship of our Western college (Hillsdale), and the noble, great-hearted professor accepting the position, that brought her from her New England home to the wide field of usefulness in Michigan and the West; but the Master sent her.

In this new, strange environment, open doors one by one were entered heroically, humbly, helpfully. Hillsdale Q. M. W. M. S. needed a president; she took the place, and later, for several years, acted as president for Y. M. and State Association societies, and also as corresponding secretary for the West and South. After the reorganization of General

Conference she was one of the first women placed on the new board. At the present time we find her among the trustees of Hillsdale College, a corporator of the *Morning Star*, and a member of the Woman's Board, "in each position proving herself a woman of rare ability and splendid resources, clear-headed, practical, aggressive, looking fairly on both sides of a question, and when convinced of the right course proving her faith by her works." Causing a fellow-worker to write of her: "Although not strong physically, Mrs. Bachelder is a tower of strength to those who appeal to her for help in time of need by reaching out a helping hand to advance the cause of Christ. Would that we had many more such fair-minded, self-denying, consecrated, capable women in our Western States;" and yet another to testify: "I recall with pleasure our work together, especially in the committee meetings which brought us more closely in touch with her. The beautiful life, the bright, happy word and grasp of the hand, were an inspiration. Then her familiarity with the work of the W. M. S. and her cheerful readiness to explain to others, as well as her responsiveness to the demands on time and energy, have been important factors in bringing the work of the State to its present success."

Do not think, however, that Mrs. Bachelder has been in the committee room and president's chair all the time since her coming to Hillsdale in '83.



More than ordinarily domestic she has made a beautiful home, where one feels the spirit of loving harmony and restfulness; where her husband's pupils and his work are welcome, and human fellowship and sympathy abound. Reading and study have always been her delight, and she has also, in this time, taken the course required to win the degree of A. B. from the college, '98, and worked in oil painting under Professor Gardner; thus persistently developing the intellectual as well as the social and practical sides of life.

But this woman of strength and power was once a little child, and as we seek to learn her early history we find that she was born in Parkham, Me., Jan. 29, 1851. Her parents, Deacon Eben Delano and Mary (Dyer) Wade, gave to their baby girl a child's best inheritance, noble birth and godly training. Reared in this atmosphere of love and piety she has no remembrance of the time when she began to go to church and Sunday school; but at the age of ten years, during a special religious awakening in the village, she gave herself more definitely to God's service, was baptized and joined the Free Baptist church.

Certain qualities of the woman were displayed in the child—patient, self-sacrificing, cheery, offering her best that the brother and baby sister (now editor of our HELPER) might be benefited. Ah! women, like men, are only babes "grown tall, hearts don't change much after all," for the heart's best offering still is given that brothers and sisters of a wider circle may be helped. "In school," writes a classmate, "Augusta Wade was not unlike the woman we now know and love. Always of a cheery and sunny disposition, her presence stimulated hopefulness and courage in all her associates. True to her convictions of what was right and wrong she never wavered nor failed to speak the timely word. It was ever a pleasure to her to give help and kindly advice to the friend who confided in her and needed sympathy. While not physically strong she was able to accomplish very much by her systematic use of time and studious habits. Her consistent daily life was a faithful example to all, and we recognized in her the Christlikeness of a loving disciple. Duties were privileges and pleasures for His sake." And another schoolmate sweetly said, "When I see Augusta Wade I always think of flowers and sunshine."

When still a child the reading of the life of Judson awakened the love for missionary work that has so characterized her later years. When she was thirteen years old her parents moved to Foxcroft where she attended the academy for some years, then went to Lewiston to the Maine State Seminary, graduating from the classical course of that school in 1870. The same year her only brother graduated from Bates College, and two years later this dear one with whom there had always been a most loving and congenial companionship was taken from this

life to a higher one. This early sorrow brought its own message to her heart, changing her ambitions and aspirations, and the after life causes us to think of Emily Dickinson's sweet resolve :

" If I can stop one heart from breaking,  
I shall not live in vain ;  
If I can ease one life the aching,  
Or cool one pain,  
Or help one fainting robin  
Unto his nest again,  
I shall not live in vain."

Soon after her brother's death she became lady principal of an academy at Fryeburg, Me., where she remained three terms ; but her strength was inadequate for the work, pleasant as it was to her, and was relinquished for the sweet duties of home life in her father's household. June 27, 1877, she married Kingsbury Bachelder, then principal of Maine Central Institute of Pittsfield, Me., where she spent four years. Two years following were spent at Lewiston, while her husband attended Cobb Divinity School, and from thence to Hillsdale and the life of her adoption in the far-away West. Although the old friends and ties in the East are never forgotten and are each summer renewed, yet none could be more faithful and loyal to the new relations than she to our Western interests, and we bless her for it.

These words of loving testimony are given by those who have proven her true in long years of work and companionship, with the confident hope that the reader may be benefited by the pen glimpses, as we have often been by the face-to-face contact with her beautiful life of loving, daily ministries ; and that each of us may also find that though

" Great deeds are trumpeted ; loud bells are rung,  
And men turn 'round to hear  
The high peaks echo to the pæan sung,  
And some great victor cheer.  
And yet great deeds are few. The mightiest men  
Find opportunities but now and then.

" The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of one unbroken thread,  
Where love ennobles all.  
The world may sound no trumpets, ring no bells ;  
The book of life the shining record tells."

*Hillsdale, Mich.*

---

**ALTHOUGH** we may be unable fully to realize our ideal, yet woe be to us if we have no ideal to realize !—*Whately.*

## FROM MAINE TO MICHIGAN.

WHEN the beautiful blue waters of the Atlantic receded, as the train drew out of the Old Orchard station on the sunny 5th of September, I little thought how the weeks would be freighted with experience before I saw them again—experience that would include delightful scenes and companionships, educational meetings, pleasure, pain and anxiety, and the terrible tragedy which cast its shadow over all.

The objective point was Hillsdale; but, in passing, I was to attend the National Suffrage Conference held in Buffalo the 9th and 10th, and get a glimpse of the Exposition. The journey to New York was uneventful except for the give and take of kindnesses at need which are always a fresh revelation of human fellowship when one is traveling.

Arriving in Buffalo in the very early morning, I found what might be expected in an exposition city, surging crowds everywhere, officials unable to answer questions about anything outside of the station, everyone else a "stranger in the city," hack fares to my far-away hotel not at all to my liking, and the car service entirely unfamiliar. It is worth while to be in the midst of such conditions occasionally, to prove that if you keep cool and good-natured you can conquer them.

After getting well settled at Hotel Kenilworth, the Suffrage Headquarters for the week, and greeting our national president, Mrs. Carrie Chapman-Catt, I started for the fair grounds.

## A FATEFUL FRIDAY.

It was a charming morning, and the day with friends promised to be one of delight. We first visited the New England building and met the gracious hostess of the Maine room, Miss Cora B. Bickford, whose name is well known to *Star* readers. In the afternoon we had been down the Midway, studying the Philippine village, and were leisurely returning when we noticed that the crowd was running in one direction, as if eager to see something; so we hastened likewise, and saw President McKinley and his party as they drove past in open carriages. The President was bowing and smiling to the people, not as though he felt bored, but with genuine good-fellowship, and we exclaimed with one accord, "What a kind face he has!" A few moments later we were at the Mission Building, as he went in; and, soon after, at the Temple of Music where the public reception was to be held. Instead of trying to gain admission at the main entrance, we passed down the colonnade to a side door, where a few music lovers were waiting, like ourselves, for the organ recital. The Presidential party was already there. The crowd overflowed up and down in front of the building.



It seemed strange that this side entrance should not be open. The music had stopped. There was silence within. We had the curious sensation of waiting for something unpleasant to happen. The crowds in front began to grow restless; a rumor that some one was hurt was circulated, and then that it was the President. We did not believe it. A woman, standing near, said she thought she had heard a shot, and was laughed at by her companions.

Suddenly there was a commotion down the boulevard. "Make way, make way!" cried exposition guards as they came swiftly on their bicycles, closely followed by the ambulance automobile. The crowd parted, but grew more dense on either side each moment. It was strangely quiet. We could not see the stretcher when it was placed in the ambulance, but the advance guards came back calling, "Make way, make way!" and now the ambulance was surrounded by the mounted guard of the presidential party, which confirmed the rumor that one of its members was the victim. Was it our President? Was he dead? Such were the questions that ran from lip to lip, but no one could answer. There was very little excitement. No one forgot to be kind, and all were one in sympathy. A rough looking man was explaining something he had heard to a group of cultured women. Other women were crying, and there were tears in men's eyes. It was widely believed now that the worst had happened. A carriage, ominously closed, drove through the crowd and around to another side door. Everyone commented upon it. One thought it was after Mrs. McKinley, but some of us had seen her driven away in an open carriage before the men of the party entered the Temple. Just as the purpose had been accomplished and the carriage was turning away, the people nearest guessed. Then all understood. The assassin was within. No longer a quiet company, it became a mob. As one man they rushed forward, swaying, shouting, gesticulating. The driver lashed his horses, but for a moment his carriage looked like a little boat about to be engulfed in an angry sea. What must have been the feelings of the man within? But it was an American crowd after all, and it did not wholly give way to its first fiendish impulse. If it had done so it might have accomplished anything. Thank God that our country was spared that disgrace, and that lawlessness was not answered by lawlessness but by law. Automobiles carrying the surgeons went by, then the crowd dwindled, and a few of us, almost too weak to go elsewhere, remained a long time sitting on the benches of the colonnade.

That night it was a very still, sad multitude that waited for a possible illumination; but after a hint of the marvelous beauty had dawned in a dull red glow, the lights went out and we were in almost total darkness. Having waited patiently until nine o'clock, the people went away without murmuring. It was fitting that this sad Friday should end in darkness rather than light.

## CONFERENCE OF THE NATIONAL WOMAN'S SUFFRAGE ASSOCIATION.

Of the many congresses held in Buffalo during the Pan-American Exposition, none brought together a more notable company of women than the Conference of the National Woman Suffrage Association held the 9th and 10th of September. Frequently called the mother of women's organizations, it has the respectful attention of thoughtful persons, because many of the rights and privileges of women, now accepted as a matter of course, have come through the life-long efforts of its leaders. Great changes have been wrought in the last half century. To-day nearly all professions and industries are open to women; colleges and universities educate them, they legally possess their own property, and can claim and dispose of their own wages. Wyoming, Colorado, Utah, and Idaho have given full suffrage to women, and two-thirds of the States have granted limited suffrage in various forms.

In the early days suffragists were derided. The mass of the people held aloof. Their audiences greeted them with bad eggs, rather than with applause. It was difficult to find a clergyman who would pray at the meetings. (Let it not be forgotten that it was a Free Baptist minister who offered prayer at the first adjourned meeting of that memorable "Woman's Rights" convention in 1848.)

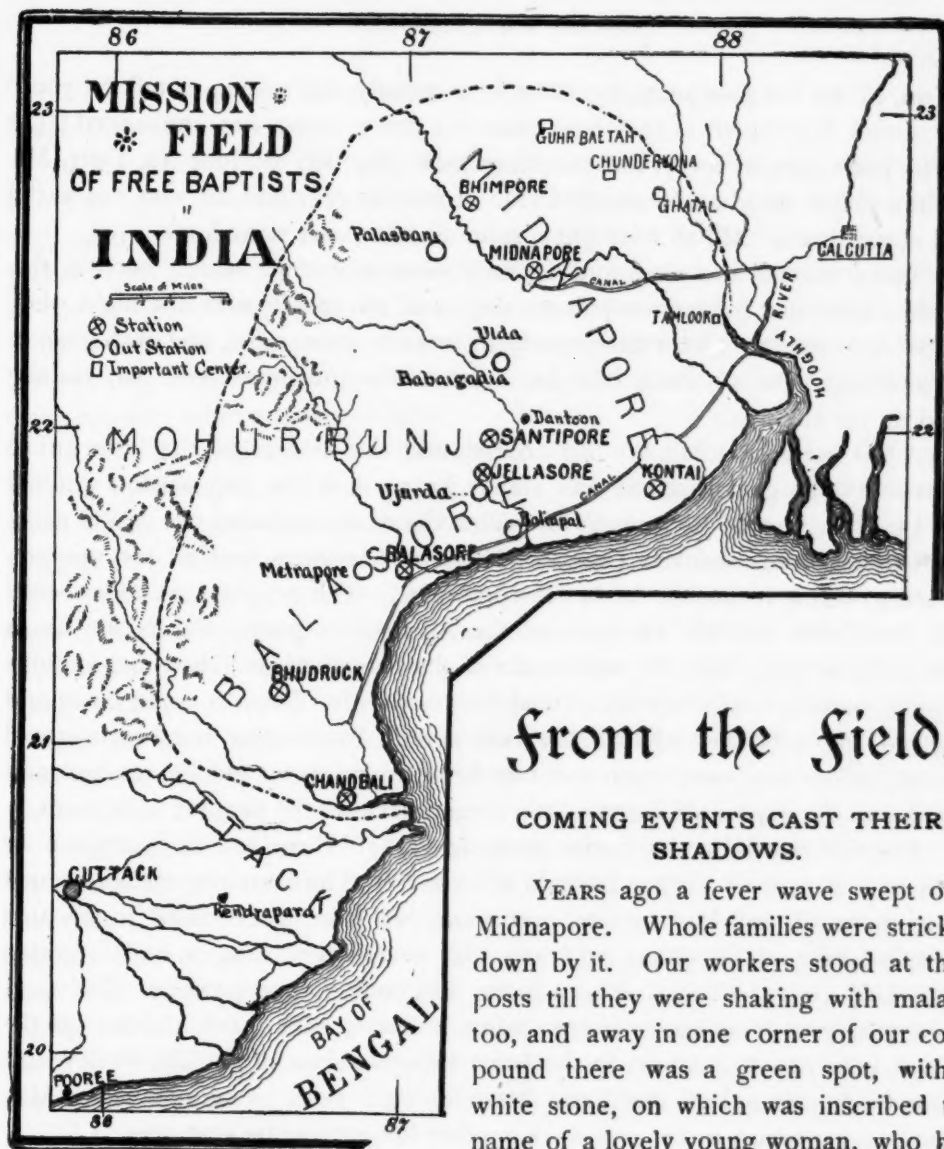
How changed the conditions! Here were gathered some of the most charming and talented, earnest and helpful representatives from north, south, east, and west; wives, mothers and daughters, physicians and ministers; literary, wage-earning, college, philanthropic, and missionary women; home-makers and home-keepers, voters from a few States, and would-be voters from nearly every State in the Union; women whom the people came to hear, whom they felt honored to meet, and to whom the Pan-American Exposition Board—through Hon. Conrad Deihl—and the clubs of the city, gave formal welcome; to whom fraternal delegates from many religious and secular bodies brought cordial greetings. Here were Susan B. Anthony, erect, bright-eyed, and vigorous at eighty-one; the beautiful and beloved president, Carrie Chapman Catt, ruling with tactful power; Rev. Anna Shaw, who never fails to captivate her hearers with her wit and logic, greeted with applause, interrupted with laughter; Laura Clay of Kentucky, the gifted niece of Henry Clay; Ida Husted Harper of Indiana, whose pen is tipped with fire; Harriet May Mills, the energetic State organizer of New York; Henry B. Blackwell of Massachusetts, who was introduced as the only man who had given his life exclusively to the betterment of conditions for women; and many others whose names are familiar everywhere.

The Conference was primarily one of propaganda. The papers and addresses of Monday afternoon answered directly, or indirectly, many of the questions which men and women are asking concerning the possible influence of

the enfranchisement of women upon womanhood, manhood, childhood, the home, society, and politics; closing with "The Logical Conclusion," by Rev. Anna Shaw. Monday evening was particularly attractive, with an address on the "Progress of Women in Education and Politics in the East," by Dr. Emily Ryder of Bombay, India; "The Outlook," by Susan B. Anthony; and "The Reason Why," by Carrie Chapman Catt. On Tuesday afternoon the following fraternal delegates were presented, each representing a national or world organization: Mrs. Fannie Humphreys Gaffney, president National Council of Women; Mrs. Nellie Wade Whitcomb of Maine, in behalf of the Free Baptist Woman's Missionary Society; Mrs. Elizabeth B. Grannis of New York, president of the Christian League for the Promotion of Social Purity; Mrs. I. C. Menchester of Rhode Island, for the Association of Loyal Women of American Liberty; Mrs. Kate W. Barrett of the Society of the Florence Crittenden Mission; Mrs. Dell Phillips-Glazier of Iowa, Supreme Chief Rathbone Sisters of the World; Miss Ella J. Keating, American Federation of Nurses. Telegrams were received from Mrs. Hannah J. Solomon, president of the Council of Jewish Women, and Mrs. Lilian M. Holister, Supreme Commander of the Ladies of the Maccabees of the World. In response to these greetings, the president said that she considered such expressions of good-will a milestone in the progress of liberty of American women, in marked contrast to the earlier spirit of intolerance of the Suffrage question. Miss Clay of Kentucky gave a suggestive address on "Counterparts." "It matters not which half of the race is taken, the other half is its counterpart, and either half is a measure of the standing of the race. Since there are these vital interdependencies between the sexes, there is no room for envy and bitterness or narrowness in judging one another, but only for a noble emulation and mutual helpfulness. The forward movement of either sex is possible only when the other moves also, and obstacles to progress exist in the attitude of both sexes to it, not in that of one alone." Ida Husted Harper, in an extremely pointed paper, made her hearers feel that "the Need of the Hour" for the combined efforts of the best men and women was never greater than at the present time. Tuesday evening was filled most acceptably by Harriet May Mills, a young woman who is a graduate of Cornell University, and Rev. Anna Shaw.

The program of the National Council of Women for Wednesday, Thursday, and Friday was so attractive that it was difficult to tear myself away, especially as it seems to me one of the most ideal of organizations for the purpose of bringing to pass a deeper sympathy and wider sisterliness, and so more effective co operation in the world's work. But my work was elsewhere, and a brief rest was imperative, so a very long day's travel brought me to Michigan and the charming city of Hillsdale, to find the college campus, town, and country embowered in beauty of autumn foliage, and old-time friends as cordial as ever.

NELLIE WADE WHITCOMB.



## From the Field.

### COMING EVENTS CAST THEIR SHADOWS.

YEARS ago a fever wave swept over Midnapore. Whole families were stricken down by it. Our workers stood at their posts till they were shaking with malaria too, and away in one corner of our compound there was a green spot, with a white stone, on which was inscribed the name of a lovely young woman, who had been in the country only three years.

Then they were hurried away to the hills or anywhere, out of Midnapore. Malaria shunned me as others tried to it.

One day just after sunset, as the whole sky was radiant with an ineffable afterglow, and the tops of the magnificent trees were faintly tinged with the brilliant shades, I dropped down on the veranda alone to feast my eyes on the wondrous scene, and the gentle breezes wafted to me from the tinted treetops a strange message: "You'll never have fever; you'll be here all alone when all the rest are gone, and then you'll listen to the sweet songs that we shall sing on



and on, till we too pass away, for there'll be nobody else to sing or talk to you." The sunset hues faded as they have since the first evening was announced; but as the years slipped away, the phrophecy grew brighter, till June 19, 1901, Mr. Coldren sailed away, and it was fulfilled. I was the only one left who was in the field at that time. All, all were gone, some to return, we must hope.

Three months the trees and I "held sweet converse" alone, here in this beautiful little spot hidden away in the depths of the jungle, save one night when Dr. Shirley came to give a dangerously ill woman great relief, and was gone in the morning. But suddenly one day a sahib was announced and Mr. Hamlin stood on the veranda.

A few weeks later Mr. Wyman arrived, and the next night the little girlish woman—I'm so glad that she will always be a girl, in the best sense—whom I had asked for, longed for, prayed for—Vina Coombs—bounded out of the palki. How my heart has thanked God, the Midnapore workers, and all the missionaries, for making it possible for her to come here. The people seemed so bereft after Dr. Nellie and Ma Phillips and the Agers were gone. Dr. Nellie has a most enviable grip upon the very hearts of the people here. How they do love her, and possibly "Ma" more. I had felt that if Miss Coombs could come and sing and laugh, as she only can, the taut nerves would relax, hot words would cool off before they were uttered, the fretted and weary would be soothed and rested, and the gay would laugh a little longer, because she laughed with them.

Her first words in our prayer meeting were: "Have you made a place for Jesus in your hearts? If you haven't, will you?" The searching question came home to us all, and day by day, ever since, we have had blessed proofs that Christ is taking up his abode in hearts that never knew him, or had forgotten him. Our Young Men's C. E. is a living testimony to the power of Christ. I could give you many cases where strong, stubborn wills have yielded to the blessed influence that Christ in the heart brings us just now. The work seems to me bright beyond all that I can hope for right here. Pray that when Miss Coombs must return to her own work another helper may be sent here.

*Santipore, India.*

MARY R. PHILLIPS.

---

ANYTHING which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place offers him no place.—*Ruskin.*

---

SPURGEON once said, "If you stand half a mile off from a man and throw the Gospel at him, you will miss him."

## FROM HARPER'S FERRY TO HILLSDALE.

DEAR HELPER :

I understood that the train leaving Harper's Ferry would reach Pittsburg about an hour before dark, so I took it. The trip through the mountains, following, much of the way, the windings of a continually narrowing river, was very pleasant and interesting. Sometimes the scenery recalled the beautiful highlands of the Hudson, though, for the most part, the hills were not so abrupt. Sometimes we hurried through long tunnels, sometimes around sharp curves ; later as the evening closed in, the lurid flames of brick kilns and coke ovens lit up the darkness with weird patches of light.

The train was nearly two hours late, so I could not look for the night's lodging by daylight as I had anticipated. The ticket agent directed me to a hotel which he said was only three or four blocks distant. On the way, I heard singing, and looking down one of the side streets, saw four girls standing with their hymn books. I joined the group, and while one of them was giving an earnest Gospel address, I made some inquiries and found they were New Methodists connected with a rescue home ; after the street service they were going to the mission hall near by, for another service, and after that, if I chose, I might go home with them for the night ; they had no very grand accommodations to offer, but to such as they had I was heartily welcome. Needless to say, the hotel lost a guest.

Walking across the bridge which spans the Monongahela, and up to the "Inclined Plane," my kind hostesses told me something of their sect, their work, their city. As the car of the inclined plane carried us up the steep hillside, the brightly lighted city rolled out to view like a huge panorama. We had still a little climb after leaving the car, and just over the brow of the hill we came to the Rescue Home. I was given a chamber with three windows looking out over the city ; then after many expressions of good-will we parted, for I had to leave the house early in order to catch the morning train, and I told them not to curtail their night's rest on my account.

The train reached Cleveland at 1 P. M., instead of 9.30 A. M., and I was misdirected so many times it was three o'clock and after before I reached the pleasant home of Rev. W. A. Myers on Brainard Street. Sunday morning I went to Mr. Myers's church, and in the evening to Rev. T. C. Lawrence's, in another part of the city, where I was entertained. Monday morning one of the ladies of the church took some of us out for a long, delightful drive over the parks and boulevards, along the lake shore and through the city. In the afternoon Mrs. Lawrence took me on an interesting expedition into the arcade, large stores, and to the top floor of the Rose Building, from which we looked out over the city to

the blue lake stretching to the horizon. (When we got into the elevator to come down, Mrs. L. suggested that standing on tiptoe would diminish the unpleasant feeling of leaving the top of the head somewhere aloft. I can recommend it.)

Tuesday, Mr. L. came over to my pleasant temporary home and took me home to dinner, and afterward out to Lake View Cemetery, where we climbed part way up the Garfield memorial monument; and I understood why Cleveland is called the Forest City, for it seemed built in a grove of various kinds of trees. That evening I met the young people of Mr. Myers's church and, among other things, some of them learned to sound Mrs. Whitcomb's conch shell, which was once used by natives of India in calling to worship. Soon after breakfast, next morning, Mrs. Myers and I started out for shopping and sight-seeing. I will not try to describe the many beautiful and interesting things we saw, but I must briefly mention the memorial monument in City Square, with its four wonderful groups in bronze which are on the sides of a large cube in the center of the building. In front of us, as we went in, was a group of women (including Mrs. Rutherford B. Hayes); above it, a long and beautiful tribute by Henry Ward Beecher. Passing around to the right we saw a group of officers of the Civil War, including General Grant, President Lincoln, and others. The next group represents President Lincoln freeing the slaves. He holds aloft the shackles just taken from the wrists of the negro who kneels at his feet. It is a beautiful and impressive group. The fourth group is of army officers, among them General Garfield, General Rosecrans, and others. The walls are lined with the names of soldiers who gave their lives for their country. (A notice requested visitors not to poke the figures with canes or umbrellas!)

I took the night boat for Toledo, which we reached about seven o'clock the next morning. The stewardess suggested that a ride on the belt line electric cars would give me a good idea of the city, with its wide well-shaded streets and residences, each in its own grassy plot. Afterward in walking about the city (in search of lunch) I passed a decorated window, in a large dry goods store, which interested me. It contained a group of wax figures. On each side was a woman dressed in black and holding a wreath in her hand, and in one was a card bearing the word "North," in the other "South." Between them was a draped picture of President McKinley and above it a figure of a white-robed angel, holding a wreath of immortelles over his head, the wings moving gently back and forth like a butterfly's, when it lights on a flower.

I took the 2.23 P. M. train for Hillsdale, and when we were fairly started, the conductor came into the car and said that by order of the railway company the train would stand still, at 2.30, for five minutes. When it did, we heard the tolling of a distant bell, the mournful tribute to the martyred President.



Mr. Harry Myers met me at the station and I was taken to Professor Bachelder's to supper, and afterward to Mr. Hayes's, where I am to make my home while in Michigan.

*Hillsdale, Mich.*

Affectionately yours,

MARY W. BACHELER.

---

#### TREASURER'S NOTES.

How good it is, once in a while, to have a friendly chat with the readers of these notes. It is especially so after a very busy summer, when I have hardly had time to talk with any one.

Early in September I went to the General Conference at Harper's Ferry. Those were busy days; but one forgets the weariness, and remembers only the results, for the Conference was especially gratifying as a manifestation of sweetness of spirit, of business ability, and of actions taken that ought to shape our denominational life to higher issues. In passing, I refer to only one phase of the work done, and that is to the re-appointment of the committee of Conference with a like committee of the F. B. Woman's Missionary Society. The committee has been definitely instructed to meet yearly, and to consider ways and means, as well as subjects directly referred to it. Already a matter of great import has been so referred, which, if studied carefully and acted upon wisely, will, I believe, help to solve the "union" question without any public discussion, which is so unsettling to our whole work. That men and women cannot only work harmoniously together, but each do it without surrender of individuality to the other, this Conference has more fully proven than any preceding one. To me the outlook for a closer affiliation of all our interests, without pressure on any one, is more hopeful than ever before. Let us pray earnestly that God will guide this committee of Conference in all its work.

The financial year of the Woman's Missionary Society closed Aug. 31, and now that the books are balanced, and the reports are ready for the auditor, it may be interesting to review condensedly the year's work. God has blessed our work another year, at home and abroad; the financial results show a gain over last year of about \$250; the Thank-Offering amounts to \$1406.48, a gain of \$75 over last year. For these things let us be glad before the Lord, and take up the duties of the new financial year with fresh courage and consecration, remembering that there are hard questions to solve, and increasing burdens resting upon us as a society. The following States and Provinces have made a gain in receipts: Maine, Vermont, New York, Ohio, Michigan, South Dakota, California, Nova Scotia, and New Brunswick. The following have made a loss: New Hampshire, Rhode Island, Massachusetts, Pennsylvania, Illinois, Iowa, Minnesota, Nebraska, and Kansas. I think it is true that the States which observe the

thank-offering most faithfully have the largest relative receipts. If the States which have lost during the last year will only take to heart more earnestly our motto, "Faith and Works Win," will they not have a right to look for gains next year? I do not plead so much for more work, as I do for more confidence in our Heavenly Father, and more of the heart love which forces us to take the work to him. For, sometimes, beloved, we do not love enough to feel very much, and where there is no feeling there is little to take to God anyway.

Minnesota claims the silver necklet another year. Will it not be time for the East to see it again, by the close of August, 1902? While our blessings have been many, I would not overlook the things that call for renewed effort and care—of these I will name the need of more auxiliaries, and more subscribers for our dear MISSIONARY HELPER. We love it, and think it was never better than now. By the way, our editor is in her sister's home in Michigan for rest, and I am sure she will be glad for us to remember to ask our Father to be physical strength unto her. The MISSIONARY HELPER ought to be on a paying basis, and can be with a fully paid up list of 3000 subscribers. Do you know one reason why it has a yearly deficit? Because there are so many in arrears, and who, getting in arrears, drop the magazine without paying for it. The vigorous life of the society depends on an official organ, and the more subscribers it has the more nearly it fulfils its mission. The month of November is to be devoted to the HELPER. I hope every auxiliary will carry out the program for the month, and will also discuss its needs, and how to increase the subscription list, and to secure a paid-up one. Why not plan to collect, as far as possible, a membership fee of three cents a week, which shall include one for the yearly subscription to the MISSIONARY HELPER?

The annual meeting of the Woman's Missionary Society of Maine was held in Biddeford Tuesday, Sept. 17. The officers are very much in earnest in the work, and they are seeing gratifying results. The annual meeting especially planned for the MISSIONARY HELPER, and for organization. One plan is worthy of being followed by other States. It is to appoint a woman, by advice with the pastor, in each church without an auxiliary, whose duty it shall be to look after a HELPER agent, get membership fees, and arrange a thank-offering, reporting to the Q. M. society or State where there is none in the Q. M. The Maine society also wishes to exchange the yearly letter with other States.

I have received three yearly membership fees this month which are reported as such in the printed receipts. I am always glad to get them from those who are not locally connected with an auxiliary, and such have yearly voting power as have all other members.

We have fully entered upon a new year; indeed, the first quarter closes with

Nov. 30. It is a very lean quarter unless special effort is made to collect dues. And now is the time to get new subscribers. A committee on membership ought to be strenuously at work during November. I welcome you, one and all, to another year of hard work. Indeed, if we wish to keep young should we ever think of a time of ease? I wish, however, for all of us that the drudgery might be taken out of the work, as I believe it may be. I sense the fact, but do not fully realize it. I know, too, it can only be done as we become transmitters of divine power through hourly self-surrender to the will of God. Shall I speak out of my heart to you, dear fellow-workers? I venture: I realize that flesh will fail with heavy pressure of responsibilities which the years only intensify, if divine strength does not take possession of physical and mental life, and shape my whole being to Higher Issues. And this is true of all who feel intensely for the work they are doing. Shall not this year be marked by the presence of God with us, as never before?

LAURA A. DEMERITTE, *Treas.*

*Ocean Park, September, 1901.*

(All money orders should be made payable at Dover, N. H.)

---

#### PUBLISHER'S NOTES.

YOUR publisher has been urging, recently, that effort be made to circulate the HELPER and secure subscriptions in churches and communities where it is not now known. And now there comes to hand a letter that fits in so aptly that I am sure the writer will pardon its use here. An extract from the letter reads: "I inclose three dollars for magazines for one year. Our missionary society is sending these magazines into localities where, heretofore, the HELPER has been unknown, but we are hoping that after receiving it for twelve months they will not be willing to do without it; and the HELPER is such a help to our work, we who are acquainted with it could not do without it."

Does this not suggest to auxiliaries and quarterly meeting societies how they may do missionary work? Wherever the HELPER is read, there will be an increase of interest and contributions for missionary objects.

We ought to have five hundred new subscribers for our magazine for 1902. Send the names in promptly, so that all may receive the January number.

ELLA H. ANDREWS, *Agent,*

122 Vinton St., Providence, R. I.

---

A MAN who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and when touched, accidentally even, resound with sweet music.—*Phillips Brooks.*

# Helps for Monthly Meetings.

## TOPICS FOR 1901.

**January—Consecration and Review.**

**February—Prayer and Praise.**

**March—Christian Missions in the 19th Century :**

1. Awakening and Beginnings.

**April—** 2. The Century in India.

**May—Thank-Offering.**

**June—** 3. The Century in China.

**July—** 4. The Century in Japan.

**August—Outing.**

**September—** 5. The Century in Africa.

**October—Roll-call and Membership Meeting.**

**November—"Missionary Helper" Rally.**

**December—** 6. Opportunities and Coming Conflict of the 20th Century.

## DECEMBER.—CHRISTIAN MISSIONS IN THE NINETEENTH CENTURY.

### VI.—OPPORTUNITIES AND COMING CONFLICTS IN THE TWENTIETH CENTURY.

Key-note : "Behold I have set before thee an open door."

- I. Introduction.
- II. The Work To Be Done.
  - (a) Present Achievements.
  - (b) Much Land To Be Possessed.
- III. The Workers.
  - (a) Abroad.—The Missionary and the Native Worker.
  - (b) At Home.—Mission Boards.
- IV. Resources.
  - (a) *Abroad.*
    1. The Bible.
    2. Christian Literature.
    3. The Schools.
    4. Medical Work.
  - (b) *At Home.*—Forces and Facilities.
- V. Possibilities of the Twentieth Century.
  - (a) General.
  - (b) In Africa.
  - (c) In China.
  - (d) In India.
  - (e) In Japan.
- VI. Coming Conflicts.
  - (a) Between Civilization and Barbarism.
  - (b) Between Christianity and Heathenism.

## REFERENCES.

"Report of the Ecumenical Conference." To be obtained from Mr. W. Henry Grant, 156 Fifth Avenue, New York City. Vol. 2, Chap. 36 (Introduction). Vol. 1, p. 401, Vol. 2, Chap. 36 (Present Achievements). Vol. 1, pp. 95-103 (Land to be Possessed). Vol. 1, Chap. 12 (The Missionary). Vol. 1, Chap. 9 (Missionary Societies). Vol. 2, Chap. 24 (Bible). Vol. 2, pp. 40-60 and 81, also Chap. 26 (Literature). Vol. 2, Chap. 28 (The School). Vol. 2, Chap. 31 (Medical Work). Vol. 1, Chap. 23 (Possibilities, China).

"The Evangelization of the World in this Generation," by Mr. John R. Mott. Published by Student Volunteer Movement, 3 W. 29th Street, New York. Chap. 5 (Present Achievements). Chap. 8 (The Missionary and the Native Worker). Chap. 6 (Resources at Home). Chap. 7 (Possibilities, General).

"Foreign Missions after a Century," by Rev. James S. Dennis. Published by Fleming H. Revell & Co. Lecture 6 (Present Achievements). Lecture 2 (Civilization and Barbarism). Lecture 5 (Christianity and Heathenism). "Christian Missions and Social Progress," same author. Vol. 2, pp. 35-39 (The School). Vol. 2, Lecture 6 (The Missionary and the Native Worker).

Other books and magazines: "Modern Missions in the East," by Rev. E. A. Lawrence. Published by Harpers. Chap. 4 (Possibilities, India). Chap. 12 (Conflict, Civilization, and Barbarism). "The Redemption of Africa," by Frederick Perry Noble. Vol. 2, pp. 748-766 (Possibilities, Africa). "The Yang Tsi Valley and Beyond," by Mrs. Isabella Bird Bishop. Published by G. P. Putnam & Sons, New York; John Murray, London (Possibilities, China). "The Student Missionary Appeal." Published by Student Volunteer Movement. Pp. 85-87, Chapter on Japan (Possibilities, Africa and Japan). "The Gist of Japan," by R. B. Perry. Published by F. H. Revell & Co. Chap. 16 (Possibilities, Japan). *Missionary Review of the World*. Obtained, 30 Lafayette Place, New York, and 44 Fleet Street, London. January, 1901, and February (General Introduction). January, 1900, pp. 6-11 (Present Achievements). Same, pp. 41-44 (Land to be Possessed). September, 1900, pp. 699-704 (Missionary and Native Worker). April, 1900, pp. 283-286 (Possibilities, Japan). *Atlantic Monthly*, January, 1900 (Possibilities, China).

NOTE.—It would be well if the first four books mentioned could be placed—at the request of missionary societies if necessary—in all town libraries. In places where there are no public libraries those in the Sabbath schools might be utilized for the purpose.

#### OPPORTUNITIES OF THE TWENTIETH CENTURY.

THE eighteenth century was one of prayer for the breaking down of barriers and the preparation of the world-field. The nineteenth was characterized by the opening of a thousand doors of wonderful opportunity, and we enter upon the twentieth with a world consciousness and a sympathy with the needs of humanity, which are themselves a prophecy of the part Christianity is to play in the uplift of the weaker nations of the earth.

A writer in the *Westminster Review* expressed himself a few years since as follows: "It is felt by every student and every statesman that some movement vast and momentous, though indefinite, is passing like a great wave over the civilized world." What is this but the brooding of the Holy Spirit over the nations which have enthroned Christ? They have come into a realization of the purpose of God in the redemption of mankind, and at the same time have entered upon their world-wide mission in giving the Gospel of truth, charity, and help to every creature.



\* In this divinely appointed mission the Anglo-Saxon race has moved grandly to its work. Characterized by its love of liberty at home, it has struck off the fetters of physical and moral slavery abroad. By its military prowess, its commercial spirit, its genius for colonization, its power of invention, its utilization of steam and the printing press, and more than all by its missionary spirit, it has become through its language and its heroic men and women a providential agency in the evangelization of the millions who live in the regions beyond.

Lord Charles Beresford writes of the future of this race: "Co-operation must be the keynote of the Anglo-Saxon race, if in the future it is to fulfil its high destiny in a worthy fashion." While this may be true from a political standpoint, there is a higher fellowship in Christ which will produce a brotherhood fraught with permanent blessing, not only to the 120,000,000 Anglo-Saxons who control nearly one-fourth of the total land area, and which race "includes under its immediate sway over one-fourth of the population of the world," but to all nations, even to the uttermost parts of the earth.

Never in the history of the world have there been recorded more significant events than those which transpired during the last few years of the nineteenth century. The Peace Congress of The Hague, the freedom of Cuba by the intervention of the United States, the advance of Russia southward, the upheaval in China, the entrance of Japan into the family of civilized nations, and the entrance of our country into the arena of world movements—all these indicate the approach of great and providential changes which, to the eye of faith, must point to preparation for the coming of the kingdom of our God and his Christ.

Dr. Josiah Strong, writing of the great changes of the past century, says: "They seem to me to point unmistakably to one conclusion. The drawing of the peoples of the earth into ever closer relations, which will render isolation, and therefore barbarism, impossible, and will operate as a constant stimulus; the growth of freedom, which removes the greatest barriers to progress; the social ferment and the evident tendency toward a new social organization; the progress of science, destroying superstition, thus clearing the way for truth; the opening of the heathen world to the power of the Gospel and the quickening forces of modern life; the evident crumbling of heathen religions, which means the loosening of the foundations of heathen society,—surely all these indicate that the world is about to enter on a new era, for which the nineteenth century has been the John the Baptist.

" ' Out of the shadow of night  
The world moves into light:  
It is daybreak everywhere! ' "

—*Review of Missions.*

# The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?  
Pass it on.  
'Twas not given for you alone—  
Pass it on.

Let it travel down the years,  
Let it wipe another's tears,  
Till in heaven the deed appears,  
Pass it on.

ALL letters concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 232 Keap St., Brooklyn, N. Y., the president of this Branch.

## CHRISTMAS SUNSHINE.

Our first appeal this month is for help in our Christmas Sunshine. It is hoped that the shut-in members, at least, may receive a card or some small, sunny greeting. Any one willing to do this good-cheer act will please write to the president, and name and address will be furnished. Shall we not make our Christmas gifts for Sunshine both large and generous in accord with the true Christmas spirit?

## SUNSHINE RAYS.

Miss Susie E. Davis has kindly subscribed (for the second time) for the HELPER to be sent to one of the invalid members of our branch. Miss Davis writes, "It is such a little to do, I wish it were more, but perhaps it will be the best thing I can do for her, as it brings Sunshine every month of the year."

Miss Lizzie P. Kimball writes a cheerful letter although her life is clouded by sickness, having a rheumatic affliction, which has taken a more troublesome turn of late, yet she has kindly thought of others and has given a package of cards to be passed on; also stamps for mailing the same.

Mrs. M. E. Preble, one of our members who is constantly doing something to help on the good-cheer work, has offered to knit a pair of bedroom slippers as dues.

Mrs. M. A. Preston is sending Sunshine in many ways by birthday greetings, passing on good reading, etc. May her days be flooded with Sunshine for her kindness to others.

Mrs. Bessie A. Strong reports as dues the sending of a box (weighing one hundred pounds) of miscellaneous literature to Wolverine, Mich. Truly this is generous dues.

Miss Ruby E. Moulton has returned to her old home in North Parsonsfield, Me., and will take up her Sunshine work anew.

Mrs. George F. Babcock has given helpful aid by writing cheery letters.

Thanks are due Mrs. F. A. Lawry for remembering the HELPER Branch with a gift of twenty-five cents, and Mrs. A. A. Ashley for twenty-five cents "to use for Sunshine work"; also Mrs. Jennie C. Marshall twenty cents for the I. S. S. Ice Fund.

In response to the call for two HELPERS to be passed on regularly each month, came answers from the following members: Mrs. G. J. Warren of Dorchester, Mass.; Mrs. Jennie C. Marshall of Steep Falls, Me.; Mrs. A. A. Ashley of Concordia, Kan.; Mrs. David E. Love and Mrs. L. A. Barringer, both of Brooklyn, N. Y. This call has been answered most liberally, but like all Sunshine gifts there is a need for everything sent, and the extra HELPERS will find a welcome in as many Sunshine homes.

## INDIA SUNSHINE.

The Sunshine Bags can be sent the same as last year, care Rev. Arthur Given, Auburn, R. I.

Mrs. G. F. Dodge has written for information concerning the India Sunshine Bags, with the hope that the mission band of Ashland, N. H., can help in this part of our good-cheer work.



# Practical Christian Living.

*Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."*

---

## THE STILL HOUR.

### RETREATS FOR THE SPIRIT.

"As often as you can in the course of the day, recall your spirit into the presence of God," writes St. Francis of Sales in his meditations on the Devout Life. In the noise and confusion of the visible, one needs constantly to take refuge in the invisible. We are always in the presence of God; to find that presence we do not need to seek the silence of the desert or the monastery; we need only to remember that we are in his presence and to recall our spirits to the consciousness that wherever we are, there is God also. . . . When St. Catherine of Siena was deprived by her parents of every opportunity for prayer and meditation, she made "a little interior oratory within her own soul," in which she found, at all times, the solitude of the heart which she craved. Persecution could not harm her. "You may kill us," wrote a great Christian to a Roman emperor, "but you cannot hurt us." The noise and tumult of the world could not confuse her; she was in it, but she was not of it. She needed neither stated time of worship nor consecrated place to kneel in; her own heart had become a sanctuary, and her own soul a retreat. She was impregnable in the fastness of her spirit. It is a great mistake to suppose that such retreats from the noise of the world are no longer necessary, that they are characteristic of a religious experience which the race has left behind in its swift movement forward. . . . Activity is the manifestation of life, but it is not life. Life bears the fruit of service and helpfulness, but it is neither visible nor audible; it is hidden in that mystery which not only veils the throne of God but enfolds everything else that is divine among men. To find that life one must withdraw from the visible into the invisible; one must pass from the presence of man into the presence of God. And St. Catherine found and foreshadowed the way of the modern man when she made "a little interior oratory within her soul." Into these invisible places of meditation and worship one may go from the noise of the world as really as one steps from the tumult of the street into the vast silence of a cathedral; but one does not need to seek them afar; their noiseless doors are always within touch of the hand that feels for them.—*From "The Life of the Spirit," by Hamilton W. Mabie.*

---

THE constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others.—*Ruskin.*

## THE PHYSICAL TRINITY.

DR. STANLEY HALL, the well-known educator, has said, "The greatest thing in the world is life, and the most interesting of all questions is how to live." We fail, however, to comprehend the science of living so long as we fail to recognize God as the source of all life and the author of physical as well as moral law.

When sickness or ill health comes, which means physical law has been violated, we do not, as a rule, intelligently and conscientiously ask ourselves how, when, and why. We turn to the medical expert, well satisfied if we have cash at hand to pay for his superior knowledge; being in trouble, we follow directions implicitly. We go to the family physician as a doctor, but not as a teacher; so, we likely come out of even serious conflicts with nature, little if any better fortified for the future. We accept these episodes as "providences" which have called a halt in our career. We believe they are for a purpose, but we do not always rightly interpret them. The world has yet to learn that sickness is a penalty and never a providence. Death from disease is nothing less than capital punishment under natural law. The bulk of humanity is walking straight toward the death sentence without prospect of redress.

The moral code is no more binding, nor irrevocable, than the law "written in our members." We perhaps shall never, in the flesh, fully comprehend the marvelous structure and design of the human body; but the simple processes by which we do grow and live may be understood and obeyed. It is divine provision that life, in the flesh, is self-continuing under a few simple conditions laid down by the Creator. These conditions are wholly within the province of man to meet under the ordinary circumstances of everyday affairs. We find that three things are essential, viz., food, air, and exercise. These may fittingly be called the "physical trinity." Each is necessary to human welfare, but neither one can sustain life without the co-operation of the other two. These three essentials, from the human standpoint, constitute the cycle of agencies by which God manifests the wonderful power of life. The adjustment of this trinity in the physical economy involves all the bodily functions, which are so wonderfully correlated that one organ or set of organs, with specific work, cannot suffer without touching the chord of sympathy in every other.

The greatest blunder in interpreting physical law is the failure to see that this physical trinity must be studied in their mutual relation and interdependence. Either one, perfect in itself, will be thwarted in its mission without the same condition in the other two.

Under the head of food, are included all the solids and liquids passing through the stomach, which contribute the elements necessary to build up the body—bone and sinew, brain, nerve and muscular tissue, and all the tissues

comprising the various organs, as well as the blood, which is the vital current, and other essential fluids. No part of education is any more important than the food question. While some little attention is given to this subject under hygiene, the average home persistently trains the palate to crave "concoctions," when it should school the judgment to prefer simple foods which contain body-building elements. For example: the unnatural desire for sugar in every conceivable shape and mixture has been individualized as the "sweet tooth." Catering to this unhealthful desire is the source of more discomfort and disorder than result from any other one cause. Incorrect food, and even correct food improperly used, are the common causes of indigestion, which is at the bottom of so many physical ills.

By air, we mean oxygen properly diluted for breathing into the lungs. The supply of this life-giving element determines, in great measure, the vitality of the individual. Outdoor life is most favorable, where the air is less mixed with impurities, and through which the health-prospering sunlight passes. The proper ventilation of all rooms in which people congregate, such as schools, churches, opera houses, railway coaches, etc., as well as the ordinary living and sleeping rooms, is becoming a serious question. The tendency to shut out pure air in trying to keep out the cold is the source of much sickness during the winter months. If some municipal corporation could so contrive that all fresh air, before entering our homes, must pass through a meter and be paid for at so much per thousand feet, perhaps an abused public would claim the right which is theirs at the hands of a generous Creator twelve months in the year.

Seriously as we rob ourselves of our inheritance by improper food and impure air, through ignorance for which we are, in the main, responsible, we suffer an equally great wrong through our extreme indifference to the necessity for exercise. We are a stupid people to prefer and seek employment requiring as little muscular activity as possible, and yet ignore the necessity for systematic physical effort to make up the lack in occupation. The more sedentary the employment the greater the need for carefully devised and directed exercise. Perfect food and pure air, without the needed physical activity, can only result in physical degeneracy. Tie the arm of a robust man to his side in a sling, and it will soon become a useless member, while the rest of his body thrives.

There is no law in the human economy more emphatic than that which demands activity. In these days of division of labor, it is not sufficient that the waste produced by incidental and regular exertion, whether of brain or muscle, or both, be replaced by proper material from the food. The highest good of the body requires that the breaking down and building up process be carried on systematically in all parts of the body. This is physical law which cannot be

ignored without paying the bond. If we want health-giving blood, we must exercise. If we covet perfect digestion, vigorous skin, reliable nerves, and buoyant spirits, we must exercise. If we use the brain—and every thought is brain action—we must balance the account with nature by sending through the taxed organ the current which can restore depleted brain and nerve substance. This can be accomplished only by suitable muscular activity. The same exercise which results in health and control for the body, promotes also health and efficiency of the mind, through improved brain matter.

The sins of the fathers and mothers are visited upon the children. If we would lift rising generations out of the traps and quagmire which offer false, delusive restoratives, we should lose no time in securing for physical education the same important place in the schools which has so long been accorded to mental discipline. This involves the science of life in its fullness. Our part in the matter will be an exercise of "consecrated common sense." Shall we act?—*Frances W. Leiter, in Union Signal.*

---

#### GIVING AND GETTING.

ONE of life's paradoxes is that he who gives gets. The way to success is by surrender. They who are most lavish of their own life are the ones into whose lap the world pours the richest treasures. Thousands of hearts are starving to-day simply because they are stingy. They have withheld themselves, and in the withholding have grown lean and poor. The fat and prosperous soul is the one which is liberal with itself, which offers itself as food and strength to every needy man and cause. There is no secret of greatness like the secret of giving—constant and unsparing giving of self's best.

Not they who seek to get—to gather to themselves the world's best things, and thus find satisfaction—but they who bountifully offer themselves in sympathy and service to the world, learn life's deepest joy.

How shall young men and young women secure greatest success? Simply by offering themselves on the altar of the world's everyday needs. Largeness of life, fineness of character, honor of the honorable, love of all, will crowd toward the young person who unselfishly labors to serve men through commonplace days and weary nights. In ways humble and high, by means insignificant and great, give up your best talents to all whom you can by any means help, and reward in time and eternity is certain.—*Exchange.*

---

THERE is such a difference between coming out of sorrow merely thankful for relief, and coming out of sorrow full of sympathy with and trust in Him who has released us.—*Phillips Brooks.*



## Words from Home Workers.

MAINE.—The September session of the Ellsworth Q. M. was held with the South Blue Hill church. For the past four years our woman's missionary work has been sadly neglected, but we concluded to try again on Saturday afternoon to rally our scattered forces, and try to call in new recruits. As a result we collected \$9.50, with several new names to our auxiliary membership. We thank the Lord for what we saw and heard, and hope to again take our places among our sister workers in the cause of missions.

JULIA A. CHATTO.

VERMONT.—I will send you a report of our woman's mission meeting at the yearly meeting held at No. Tunbridge. At the business meeting Mrs. J. D. Waldron was chosen president; Mrs. J. L. Barrett, secretary; Mrs. O. Royce, treasurer. Reports from the churches were read by the secretary, showing a larger amount of money raised than last year. A letter was read from Miss DeMeritte. Resolutions on the death of Mrs. Chester Dickey, our former secretary, were read by Mrs. Franklin, and it was voted to have them published in the *Morning Star*. Mrs. O. Royce, of Sheffield, was appointed to take charge of the Cradle Roll. The children's work is mostly in the Junior C. E., and reported in that society. The public meeting was held Saturday evening and opened by the president. The 23d Psalm was repeated in concert. Scripture reading by Mrs. Freeman, widow of a former pastor. Prayer by Mrs. Eastman. A very interesting letter from our missionary, Dr. Shirley Smith, was read by Mrs. J. R. Franklin, after which a mission sermon was preached by Rev. G. A. Downey. Music was furnished by a male quartet. Collection. We hope to press forward and do better work in the future than we have in the past.

(MRS.) J. L. BARRETT, Sec.

ILLINOIS (*Terre Haute*).—I am glad to again be able to send in a little ray of encouragement from this part of the field. Several months ago we decided to gather in the few who were desirous of information and study about our work, so every two weeks we have met in the evening, and have read the "History of the Woman's Missionary Society," as written by Mrs. Davis, which all agree has been both interesting and instructive. Our Western field agent, Miss Moody, has been with us twice, which has proven very helpful. At the Q. M. session held here we asked that the women might present the mission work Saturday evening. After some discussion we were given the time, which was filled in with papers, songs, recitations, and reading of extracts from Rev. Mr. Lougher's letters. Collection \$5. While we are known now as a reading circle, I am hoping in the

near future to be able to report an auxiliary to the W. M. S. Have secured four subscriptions for the HELPER, and am looking for others.

(MRS.) E. GLOVIER.

INDIANA (*Oakland City*).—We organized our Cradle-Roll in August, 1900, with fourteen members. In August, 1901, we had our first annual meeting with quite a number present. Every effort was made to make it a happy occasion for the little ones. We had a very large veranda to enjoy the afternoon on, and each member of the woman's auxiliary contributed five cents towards refreshments, which consisted of cake and ice cream. The babies, one at a time, were allowed to bring their boxes to a member of the C. R. committee and empty contents—pennies, etc., which were counted and placed to their credit. A new box was then given. It made the little ones quite happy and proud, and certainly the parents enjoyed the pleasure of the children. We ask a membership fee of fifteen cents, and annual collection of the same. Some few having moved away and others being unavoidably absent, our collection to date is only \$3.50. It is toward support of Cradle-Roll child in India.

(MRS.) O. M. COCKRUM, *Chairman of Com.*

MINNESOTA.—The Winona and Houston Q. M. was held with the Winona church, Sept. 6-8. In the afternoon of the 7th the Woman's Missionary Society held a business meeting, and the following officers were elected: President, Mrs. A. A. McKenney, Winona; secretary, Mrs. H. T. Brann, Money Creek; treasurer, Mrs. Emma Wood, Money Creek; agent for HELPER, Mrs. Berry, Winona. In the evening a very interesting missionary meeting was held, with recitations, missionary items, three-minute speeches, prayers, singing, and a generous collection. We welcome Mrs. A. A. McKenney to our Q. M. She is a good, true, faithful, loyal worker in this great and good mission cause, and we feel strengthened and encouraged to move on.

(MRS.) H. T. BRANN, *Sec.*

---

THE National Association for Supplying Female Medical Aid to Women of India was instituted by Lady Dufferin for the care of Hindu and Mahometan, whose state she found so deplorable when her husband was appointed viceroy of India. Through this institution a network of hospitals, dispensaries, and women physicians have been spread over India, and more than a million women have during the last year alone had cause to bless its founders. Of the National Association thus actively employed, an English branch has been formed.

---

THERE were only fifteen foreign missionary societies in existence at the beginning of the nineteenth century. There are now three hundred societies carrying the Gospel to every part of the earth.

# Our Juniors.

*"When every little hand  
Shall sow the Gospel seed,  
And every little heart  
Shall pray for those in need,*

*"When every little life  
Such fair, bright record shows,  
Then shall the desert bud  
And blossom like the rose."*

## HER BEST.

ANNA and Bob walked home from Sunday school with serious faces.

A missionary from China had told them how God blesses the pennies, and how useful even Christmas cards are to the missionaries in their work. They talked the matter over earnestly, and going to their pretty rooms took out the cards they had been saving.

"I'm going to send the best cards that I have to those poor heathen children," said Anna.

"Pooh!" said Bob. "They don't know the difference. I am not going to send my best ones. Advertising cards are good enough for 'em."

"But I am so sorry for them," said Anna. "I feel as if Jesus would be pleased to have me give my best ones. I love these beautiful kitties and cute little dogs best of all, and I am just going to send them."

"Why, Anna Turner, you said that you was going to keep those just as long as you lived!"

"I know that I did, but I'm so sorry for the poor heathen children," and here something glistened in Anna's eyes.

"Well, you may be a goose, but I shan't," said Bob.

So they made up their packages and gave them to the missionary.

Five months rolled by. The little girl and boy had almost forgotten their cards, when one day a missionary, opening her boxes in Peking, came across them again, and thought, "I must use them."

So she asked her teacher to write some verses in Chinese on the cards.

The old Chinaman put on his big goggles, inked his brush, and prepared to write. Anna's pretty kittens attracted his attention, and he wrote on the back, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Then, selecting the little dogs, he wrote, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."



That very day old Mrs. Chang and her grandsons called at the mission. The missionary served tea and cakes, and won the heart of the old lady, and then told her of Jesus and his love for poor Chinese women. She showed the cards to the little boys, and when she told them to take their choice Ting Ling quickly chose the kittens, and Chéng Fu the dogs. All went away pleased, and out into the heathen home went Anna's cards on their mission.

"See, grandpa! Look, see my kittens!" "And my dogs!" said the boys.

Grandpa was old and feeble, but Chinese are fond of pets, and the old man lay a long time looking at the wonderful cards. The boys, seeing his interest, stole away to eat their rice. After awhile grandpa discovered the verses. He read them over and over, and finally laid them down with a sigh.

He was an honest old Chinaman, and had tried to do right; but he had lost faith in his idols, and now, so near death, with no hope, his old heart was very troubled. He had heard of Jesus, but thought that he was the foreigners' God, and did not know that he died for Chinamen, and loved them.

Through the long hours of the night, when he coughed so that he could not sleep, the verses kept coming to his heart, especially the words, "God so loved the world"—"the world"—"whosoever."

The next day he was so weak that he could hardly speak. They thought that he said "kittie," and they brought him the old yellow cat; then they thought he said "dog," and they brought him the "Peking pug," the pet of the household; but the old man sadly shut his eyes and turned his head away.

All at once the boys thought of their pretty cards, and when they were brought the old man smiled and motioned to his son to read.

The son read slowly the precious words, "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

"Again," whispered the old man.

Gradually the look of eager interest changed to a peaceful smile. The old Chinaman folded his hands and fell asleep, never to awaken in this world.

His heathen son looked on in surprise and wonder that his father died so peacefully—not afraid!

I think that the old man caught a glimpse of the love of God, and so was not afraid, and I am glad that Anna gave her best cards.—*Clara M. Cushman, in S. S. Advocate.*

---

IT matters not what you may do—  
To make a nation or a shoe;  
For he who works an honest thing  
In God's pure sight ranks as a king.—*Ex.*

## ROLL OF HONOR.

*Shares in the salary and work of the children's missionary, Miss Emilie Barnes, at \$4 per share.*

Ill., Campbell Hill, Junior C. E. . . . .	2 shares
Me., Lewiston, Junior A. F. C. E., Main St. ch. . . . .	4 shares
Me., Greene, two Primary classes, F. B. S. S. . . . .	1 share
Mich., Kingston, Junior A. C. F. . . . .	1 share
Me., North Lebanon, "Willing Workers" . . . . .	1 share
Mich., Highland, Juvenile Mission Band . . . . .	1 share
Mass., Melrose Highlands, Junior A. C. F. . . . .	1 share
N. H., Rochester, Junior A. C. F. . . . .	4 shares
Me., Portland, Junior Endeavor Band, 1st F. B. church . . . . .	2 shares
Me., Brunswick, First F. B. S. S. . . . .	1 share
N. H., Alton, Junior A. C. F. . . . .	1 share
Me., Lewiston, Primary Dept. Pine St. S. S. . . . .	1 share
S. D., Valley Springs Mission Band . . . . .	1 share
N. H., Milton, Junior A. C. F. . . . .	2 shares
N. H., Concord, Curtis Memorial ch., Junior Dept. . . . .	1 share
N. H., Hampton, "Pearl Seekers" . . . . .	2 shares
Me., Island Falls, F. B. S. S. class No. 5 . . . . .	1 share
Iowa, Waubeek, Junior A. C. F. . . . .	1 share
Minn., Huntley S. S. . . . .	2 shares
Me., West Bowdoin, children . . . . .	1 share
Mich., Davison, Junior C. E. . . . .	1 share
R. I., Olneyville, Primary Dept. S. S. . . . .	1 share
N. H., Franklin Falls, Junior class in F. B. S. S. . . . .	1 share
N. H., Franconia, S. S. . . . .	1 share
Me., West Falmouth, "Helping Hands" . . . . .	2 shares
Iowa, Spencer S. S. . . . .	1 share
N. H., Dover, Intermediate Dept. in Washington St. F. B. S. S. . . . .	1 share
Mich., Gobleville, Junior A. C. F. . . . .	1 share
Me., Ocean Park, Nellie Wade Whitcomb . . . . .	1 share
N. H., Center Sandwich, Junior Mission Band . . . . .	1 share
Me., Brunswick, Junior S. S. class of First F. B. church . . . . .	1 share
Me., Chesterville, Union S. S. . . . .	1 share
Mass., Lowell, Primary Dept. of Paige St. S. S. . . . .	1 share
N. B., St. John West, Junior C. E. of F. B. ch. . . . .	1 share
Me., Limerick, Children's Mission Band. . . . .	1 share
Mass., Lowell, Junior Society Paige St. F. B. ch. . . . .	1 share
N. S., Barrington Temple, F. B. Junior C. E. . . . .	2 shares
Me., Bowdoinham Ridge, S. S. . . . .	1 share
Mich., Litchfield, F. B. S. S. . . . .	1 share
Mass., Cambridge, F. B. Juniors . . . . .	1 share
Me., South Portland, Junior C. E. . . . .	1 share
Ind., Ridgeville, Junior C. E. . . . .	1 share
Ill., Kingston, Junior C. E. . . . .	1 share
Mich., Onsted, Miss Ruth Daniels . . . . .	1 share
Mich., Temperance class No. 6 . . . . .	1 share
Mich., Kinderhook, S. S. class . . . . .	1 share
Me., North Berwick, Junior C. E. 2d church . . . . .	2 shares
Me., Sabattus, Junior Society . . . . .	1 share
N. H., Contocook, F. B. S. S. . . . .	1 share

Vt., East Randolph, Junior C. E. . . . .	1 share
Mass., Lynn, C. E. . . . .	1 share
Iowa, Lincoln, S. S. . . . .	1 share
N. Y., Brooklyn, First F. B. church, Mrs. Furman's class, in memory of Emmet Johnston . . . . .	1 share
N. Y., Prospect, Junior C. E. of F. B. church . . . . .	1 share
R. I., Pascoag, Junior C. E. . . . .	2 shares
Me., Bridgewater, S. S. . . . .	3 shares
Wis., Rosendale Center, F. B. S. S. and Y. P. S. C. E. . . . .	1 share
Mich., West Oshtemo, S. S. . . . .	1 share
Mich., Dover, Mission Band . . . . .	1 share
N. H., Littleton . . . . .	1 share
Me., Thorndike, S. S. . . . .	1 share
Kan., Horton, Junior C. E. . . . .	1 share
Me., Georgetown, Children's Mission Band . . . . .	1 share
N. H., New Hampton, Mission Band . . . . .	2 shares
Mass., Lowell, Primary Dept. of Chelmsford St. church . . . . .	1 share
Me., Lisbon, Juniors . . . . .	1 share
Me., Dover and Foxcroft, Junior A. C. F. . . . .	1 share
Me., Dexter, Primary Dept. of F. B. S. S. . . . .	1 share
Mich., Cook's Prairie, Cheerful Workers . . . . .	1 share
Ind., Badger, Primary and Intermediate Dept. of S. S. . . . .	1 share
Me., Portland, Primary Dept. in memory of Dorothy Bickford . . . . .	1 share
N. H., Gonic, Junior A. F. C. E. . . . .	2 shares
N. H., Lakeport, Juniors . . . . .	1 share
Minn., Winnebago City . . . . .	1 share

#### PIGS IN CLOVER.

SIXTY or seventy years ago the natives of New Zealand had never seen a pig, or any animal larger than a cat. But about that time one Capt. King sent them some fine pigs.

However, the New Zealanders had no idea what the pigs were for, and everybody asked everybody else about it, until one—the smart fellow who knows it all—said that he had heard all about them from a sailor, and that they were horses! Oh, certainly they were horses! The sailor had described them perfectly—long heads, pointed ears, broad backs, four legs, and a tail. They were to ride upon! Great chiefs always rode them in England, where the sailor lived.

So the New Zealand chiefs mounted the pigs, and when Capt. King came to see how everything was going on they had ridden them to death, all but a few hardy ones.

Capt. King did not despair. He took two natives home with him, taught them all about the cultivation of corn and the rearing of pigs, and pork is now as popular in New Zealand as it is in Cincinnati. You can hardly take a walk without meeting a mother pig and a lot of squealing piglings, and people pet them more than they ever did or ever will in their native lands. Here, you know, when baby wants something to play with, someone finds him a kitten—a

ball of white floss, or a little Maltese, or a black morsel with green eyes and a red mouth—but in New Zealand they give him a very, very young pig, smooth as a kid glove, with little slits of eyes, and his curly tail twisted up into a little tight knot; and the brown baby hauls it about, and pulls its ears, and goes to sleep hugging it fast; and there they lie together—the pig grunting, the baby snoring.—*Presbyterian.*

THE common people heard Jesus gladly, because he talked to them in a common way. He didn't try to show off.

## Contributions.

### F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for September, 1901.*

MAINE.		WEST VIRGINIA.	
Bath North St. W. M. S. for Miss Baker . . .	\$5.00	Harper's Ferry Miss M. J. Baker membership fee . . . . .	\$1.00
Bowdoinham aux. for Miss Coombs . . . . .	4.00		
Dexter children's primary dept. on share Miss Barnes . . . . .	4.00		
East Otisfield F. B. W. M. S. . . . .	4.00		
Ellsworth Q. M. aux. for "Carrie" . . . . .	9.00		
No. Chesterfield S. S. for kindergarten work of Miss Barnes . . . . .	3.00		
Oakland aux. . . . .	1.00		
Ocean Park Mrs. E. L. Tarbox annual membership . . . . .	1.00		
Prospect and Unity Q. M. coll. . . . .	2.50		
Springfield Q. M. aux. for Miss Coombs's sal. \$4 L. M. of Mrs. Mary R. Hunt . . . . .	8.00		
NEW HAMPSHIRE.		TENNESSEE.	
Alton W. M. S. for famine child in S. O. . . .	11.50	Midway Mrs. A. L. Lawrence . . . . .	3.00
Belknap Asso. coll. . . . .	6.67		
Bristol aux. for child in India . . . . .	6.25		
Center Sandwich aux. for Miss Butts and Ind. Dept. . . . .	5.00		
Lakeport aux. Int. Cole Fund for W. H. . . .	10.00		
New Hampton Miss. Band 2 shares Miss Barnes's salary . . . . .	8.00		
Rochester O. T. Hill for support of teachers for year beginning Sept. 1, 1901 . . . . .	50.00		
A friend T. O. . . . .	10.00		
VERMONT.		OHIO.	
No. Tunbridge ch. for Dr. Smith . . . . .	10.00	Marion S. S. for Miss Barnes . . . . .	16.00
Vermont Y. M. for Dr. Smith . . . . .	8.80	Marion ch. for Miss Baker . . . . .	5.00
NEW YORK.		MINNESOTA.	
Gibson Q. M. for native teacher . . . . .	3.33	Verona Miss. Soc. for State apportionment . . .	20.00
PENNSYLVANIA.		IOWA.	
Scranton H. D. Gates membership fee . . . .	1.00	Aurora for Miss Scott's salary . . . . .	2.50
		Lincoln for Miss Scott's salary . . . . .	7.00
		Little Cedar for Miss Scott's salary . . . . .	5.00
		Q. M. coll. for Miss Scott's salary . . . . .	5.10
		Six Mile Grove for Miss Scott's salary . . . . .	2.75
		Spencer F. B. W. M. S. Mrs. Tinkham for S. O. . . . .	5.00
		Wilton Junction a friend for Miss Scott . . . .	4.00
		INDIANA.	
		Oakland City Cradle Roll . . . . .	3.50
		KANSAS.	
		Summit ch C. R. member Oscar Tisdal Abbey and Addie Catherine Hall . . . . .	.30
		PROVINCE OF QUEBEC.	
		Sherbrooke Fannie R. Moulton for "Emily" . . .	4.00
		Sherbrooke Mrs. D. W. Moulton for "Emily" . . .	1.00
		Total . . . . .	\$257.20
		LAURA A. DEMERITTE, <i>Treas.</i>	
		Ocean Park, Me.	
		per EDYTH R. PORTER, <i>Asst. Treas.</i>	

### FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

